AN ANALYSIS OF THE PALI CANON

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Being the Buddhist Scriptures of the Theravada School.

SECTION I.—ANALYSIS

The main division of the Pali Canon, or *Tipitaka*, is threefold: Tipitaka (Sk. *tripitaka*) means Three (*ti*) Baskets (*pitaka*). The three are:

(A) VINAYA PITAKA. Rules of Discipline for the Order (*Sangha*).

(B) SUTTA PITAKA. The Teaching (*Dhamma*).

(C) ABHIDHAMMA PITAKA. Philosophical treatment of the Dhamma as presented in the Sutta Pitaka.

A. VINAYA PITAKA—Rules of Discipline for the Order (*Sangha*).

The first of the three main divisions of the Tipitaka is concerned with the Rules of Discipline governing the Order of Bhikkhus and Bhikkhunis.

It is divided into three sections, the first being sub-divided into the rules for the Bhikkhus and those for the Bhikkhunīs, while the second section consists of two sections or *vaggas*, the Greater and the Lesser. The third section (a later supplement) is in the nature of an appendix, summarising the whole of the Vinaya.

1. SUTTAVIBHANGA.
2. KHANDHAKAS.
   (a) Mahavagga.
   (b) Cullavagga.
3. PARIVARA.

1. SUTTAVIBHANGA

There are 227 Rules for monks dealing with eight classes of offences. The first class consists of four rules which, if

infringed, involve expulsion from the Order. These four are incontinence, theft, taking life or inciting another to commit suicide, and false boasting of supernormal attainments. For the other seven classes of offences, suitable penances are provided.

This section is called the *Mahā-vibhanga*. It is followed by another called the *Bhikkhunī-vibhanga*, providing similar guidance for nuns.

2. Khandhakas

Sub-divided into *Mahavagga* and *Cullavagga*.

(a) Mahavagga.

1. Rules for admission to the Order.
2. The Uposatha meeting and recital of the Patimokkha (confession).
3. Residence during the rainy season (*vassa*).
4. The ceremony concluding the rains (*pavarana*).
5. Rules for articles of dress and furniture.
6. Medicine and food.
7. The annual distribution of robes (*kathina* ceremonies).
8. Rules for sick Bhikkhus, sleeping and robe-material.
9. The mode of executing proceedings by the Order.
10. Proceedings in cases of schism.

(b) Cullavagga

1 & 2. Rules for dealing with offences that come before the Order.

3. Reinstatement of Bhikkhus.
4. Rules for dealing with questions that arise.
5. Miscellaneous rules for bathing, dress, etc.
6. Dwellings, furniture, lodgings, etc.
7. Schisms.
8. Classes of Bhikkhus, and duties of teachers and novices.
9. Exclusion from the Patimokkha.
10. The ordination and instruction of Bhikkhunīs.

11. Account of the First Council, at Rajagaha.
12. Account of the Second Council, at Vesali.

3. PARIVARA.

Summaries and classification of the Rules of the Vinaya arranged as a kind of catechism for instruction and examination purposes.

END OF VINAYA PITAKA.

B. SUTTA PITAKA. The Teaching (*Dhamma*).

The SUTTA PITAKA, the second main division of the Tipitaka, is divided into five Sections or Collections of Discourses (*Nikayas*).

1. DĪGHA–NIKAYA.
2. MAJJHIMA–NIKAYA.
3. SAMYUTTA–NIKAYA.
4. ANGUTTARA–NIKAYA.
5. KHUDDAKA–NIKAYA.

I. DĪGHA-NIKAYA.

The Collection of Long Discourses is arranged in three vaggas or sections:

Sīlakkhandha-Vagga with 13 Suttas.
Maha-Vagga with 10 Suttas.
Patika-Vagga with 11 Suttas.

1. SĪLAKKHANDHA-VAGGA.

1. Brahmajāla-sutta (1) "The Net of Brahman" or the Perfect Net, in which are caught all the 62 heretical forms of speculation concerning the world and the self taught by other teachers of the time.

2. Sāmaññaphala-sutta (2) "The fruits of the Homeless Life". The Buddha explains to King Ajātasattu the advantages of joining the Buddhist Order and renouncing the life of the world.

3. Ambattha-sutta. (3) Pride of birth and its fall. A dialogue with Ambattha on caste. Contains reference to the legend of King Okkāka, the traditional founder of the Sākya clan.

4. Sonadanda-sutta. (4) Dialogue with the Brahmin Sonadanda on the characteristics of the true Brahmin.

5. Kutadanta-sutta. (5) Dialogue with the Brahmin Kutadanta condemning animal sacrifice.

6. Mahāli-sutta. (6) Dialogue with Mahāli on deva-like vision and hearing and the attainment of full enlightenment.

7. Jāliya-sutta. (7) On the nature of the life-principle as compared with the body.

8. Kassapasīhanāda-sutta. (8) A dialogue with the naked ascetic Kassapa against self-mortification.

9. Potthapāda-sutta. (9) A discussion with Potthapāda on the nature of the soul, in which the Buddha states the question to be irrelevant and not conducive to enlightenment.

10. Subha-sutta. (10) A discourse, attributed to Ānanda, on moral conduct, concentration and wisdom.

11. Kevaddha-sutta. (11) The Buddha refuses to allow a Bhikkhu to perform a miracle. Story of the monk who visited the Devas to question them.

12. Lohicca-sutta. (12) Dialogue with the Brahmin Lohicca on the ethics of teaching.

13. Tevijja-sutta. (13) On the futility of a knowledge of the Vedas as a means to attaining companionship with Brahma.

2. Maha-Vagga.

14. Mahāpadāna-sutta. (14) The Sublime Story of the Buddha Gotama and of his six predecessors; also the Discourse on the Buddha Vipassin; his descent from the Tusita heaven to the commencement of his mission.

15. Mahā-Nidāna-sutta. (15) On the Chain of Causation and theories of the soul.

16. Mahā-Parinibbāna-sutta. (16) The Great Discourse of the record of the passing of the Tathāgata into Parinibbāna.

17. Mahā-Sudassana-sutta. (17) The Great King of Glory. The story of a previous existence of the Buddha, as King Sudassana. Told by the Buddha on his death-bed.

18. Janavasabha-sutta. (18) The Buddha relates the story of the yakkha Janavasabha to the people of Nādikā.

19. Mahā-Govinda-sutta. (19) The heavenly musician Pañcasikha relates the story of Mahā-Govinda to the Buddha, who states that he himself was Mahā-Govinda.

20. Mahā-Samaya-sutta. (20) The Devas of the Pure Abode and their evolution.

21. Sakka-pañha-sutta. (21) Sakka, the lord of Devas, visits the Buddha, and learns from him that everything that originates is subject also to dissolution.

22. **Mahā-Satipatthāna-sutta.** (22) Discourse on the Four Great Meditations, on the body, the feelings, the mind and the ideas. With a commentary on the Four Truths.

23. **Pāyāsi-sutta.** (23) Kumārakassapa converts Pāyāsi from the heresy that there is no future life or reward of actions.

3. PATIKA-VAGGA.

24. **Pātika-sutta.** (24) Story of the disciple who follows other teachers because the Buddha does not work miracles or teach the origin of things.

25. **Udumbarikasīhanāda-sutta.** (25) The Buddha discusses asceticism with the ascetic Nigrodha.

26. **Cakkavattisīhanāda-sutta.** (26) Story of the universal king, the corruption of morals and their restoration, and the coming of the future Buddha Metteyya.

27. **Aggañña-sutta.** (27) A discussion on caste, and an exposition on the origin of things (as in No. 24) down to the origin of the four castes.

28. **Sampasādaniya-sutta.** (28) A dialogue of the Buddha with Sāriputta, who describes the Teaching of the Buddha and asserts his faith in him.

29. **Pāsādika-sutta.** (29). The Delectable Discourse. Discourse of the Buddha on the perfect and the imperfect teacher.

30. **Lakkhana-sutta.** (30) On the 32 marks of a Great Man.

31. **Sigālovāda-sutta.** (31) The Sigala Homily on the duties of the householder to the six classes of persons.

32. **Ātānātiya-sutta.** (32) On the Four Great Kings and their spell for protection against evil.

33. **Sangīti-sutta.** (33). Sāriputta outlines the principles of the Teachings in ten numerical groups.

34. **Dasuttara-sutta.** (34) Sāriputta outlines the doctrine in tenfold series.

END OF DĪGHA-NIKAYA.

II. MAJJHIMA-NIKĀYA.

This division consists of 152 discourses of medium length arranged in 15 vaggas, roughly classified according to subject matter.

1. MULAPARIYAYA-VAGGA.

1. **Mūlapariyāya-sutta.** (35) How states of consciousness originate.
2. **Sabbāsava-sutta.** (36) On the elimination of the cankers.

3. **Dhammadāyāda-sutta.** (37) Exhorting the Bhikkhus to realise the importance of the Dhamma and the non-importance of their physical wants.

4. **Bhayabherava-sutta** (38). On braving the fears and terrors of the forest. Also the Buddha's account of his Enlightenment.

5. **Anangana-sutta** (39). A dialogue between Sāriputta and Moggallāna on the attainment of freedom from depravity.

6. **Ākankheyya-sutta** (40). On those things for which a Bhikkhu may wish.

7. **Vatthūpama-sutta** (41). The parable of the soiled cloth and the defiled mind.

8. **Sallekha-sutta** (42). On the elimination of self and false views.

9. **Sammādiṭṭhi-sutta** (43). A discourse by Sāriputta on right views.

10. **Satipaṭṭhāna-sutta** (44). The same as Dīgha No. 22, but without the commentary.

2. Sīhanāda-Vagga.

11. **Culā-Sīhanāda-sutta** (45).

12. **Mahā-Sīhanāda-sutta** (46). The short and the long "challenge" suttas. On the foolishness of ascetical practices.

13. **Mahā-Dukkhakkhandha-sutta** (47).

14. **Cūla-Dukkhakkhandha-sutta** (48). The long and the short stories of suffering.

15. **Anumāna-sutta** (49). By Moggallāna, on the value of introspection. (There is no reference to the Buddha throughout).

16. **Cetokhila-sutta** (50). On the five mental bondages.

17. **Vanapattha-sutta** (51). On the advantages and disadvantages of the forest life.

18. **Madhupiṇḍika-sutta** (52). The Buddha gives a brief outline of his Teaching, which Kaccāna elaborates.

19. **Dvedhāvitakka-sutta** (53). The Parable of the lure of sensuality. Repetition of the Enlightenment as in (38).

20. **Vitakkasanthāna-sutta** (54). Method of meditation to dispel doubts.

3. Tatiya-Vagga.

21. **Kakacupama-sutta** (55). The simile of the saw. On the control of the feelings and the mind under the most severe provocation.

22. **Alagaddūpama-sutta** (56). Simile of the water-snake. Holding wrong views of the Dhamma is like seizing a snake by the tail.

23. **Vammika-sutta** (57). The simile of the smouldering ant-hill as the human body.

24. **Rathavinita-sutta** (58). Punna explains the purpose of the holy life to Sāriputta.

25. **Nivāpa-sutta** (59). Parable of Māra as a sower or hunter laying baits for the deer.

26. **Ariyapariyesana-sutta** (60). The Noble Quest. The Buddha's account of his renunciation, search, and his attainment of Enlightenment.

27. **Cūla-Hatthipadopama-sutta** (61). The short "Elephant's trail" simile.

28. **Mahā-Hatthipadopama-sutta** (62). The long "Elephant's trail" simile.

29. **Mahā-Sāropama-sutta** (63). On the danger of gains, honour and fame. Said to have been delivered when Devadatta left the Order.

30. **Cūla-Sāropama-sutta** (64). Development of the preceding sutta. On attaining the essence of the Dhamma.

4. Mahayamaka-Vagga.

31. **Cūla-Gosinga-sutta** (65). A conversation of the Buddha with three Bhikkhus, who relate their attainments to him.

32. **Mahā-Gosinga-sutta** (66). A conversation between six Bhikkhus who discuss what makes the forest beautiful.

33. **Mahā-Gopālaka-sutta** (67). On the eleven bad and good qualities of a herdsman.

34. **Cula-Gopālaka-sutta**. (68). Simile of the foolish and wise Herdsman crossing the river.

35. **Cūla-Saccaka-sutta** (69). A discussion between the Buddha and Saccaka the Jain, on the nature of the five khandhas.

36. **Mahā-Saccaka-sutta** (70). The account of the Buddha's asceticism and Enlightenment, with instructions on right meditation.

37. **Cūla-Tanhāsankhaya-sutta** (71). Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.

38. **Mahā-Tanhāsankhaya-sutta** (72). Refutation of the heresy of a Bhikkhu who thinks that it is consciousness that transmigrates.

39. **Mahā-Assapura-sutta** (73). See (74) below.

40. **Cula-Assapura-sutta** (74). The great and the small discourses given at Assapura, on the duties of the ascetic.

5. Culayamaka-Vagga.

41. **Sāleyyaka-sutta** (75). A discourse to the brahmins of Sālā, on the reasons why some beings go to heaven and some to hell.

42. **Verañjaka-sutta** (76). The same discourse repeated to the householders of Verañja.

43. **Mahā-Vedalla-sutta** (77). A psychological discourse by Sāriputta to Makākotthita.

44. **Cūla-Vedalla-sutta** (78). A psychological discourse by the Bhikkhunī Dhammadinnā to the laywoman Visākhā.

45. **Cūla-Dhammasamādāna-sutta** (79). See (80) below.

46. **Mahā-Dhammasamādāna-sutta** (80). The short and the long discourses on the ripening of pleasure and pain in the future.

47. **Vimamsaka-sutta** (81). On the right methods of investigatio n

48. **Kosambiya-sutta** (82). A discourse to the Bhikkhus of Kosambī on the evil of quarrelling.

49. **Brahmanimantanika-sutta** (83). The Buddha converts Baka in Brahmaloka, from the heresy of permanency.

50. **Māratajjaniya-sutta** (84). Moggallāna admonishes Māra.

6. Gahapati-Vagga.

51. **Kandaraka-sutta** (85). Discourse on the four kinds of personalities.

52. **Atthakanāgara-sutta** (86). A discourse by Ānanda on the ways of attainment of Nirvāna.

53. **Sekha-sutta** (87). The Buddha opens a new meeting hall at Kapilavatthu, and Ānanda discourses on the training of the disciple.

54. **Potaliya-sutta** (88). The Buddha explains to Potaliya the real significance of the abandonment of worldliness.

55. **Jīvaka-sutta** (89). The Buddha explains the ethics of meat-eating.

56. **Upāli-sutta** (90). The conversion of Upāli, the Jain.

57. **Kukkuravatika-sutta** (91). A dialogue on karma between the Buddha and two ascetics.

58. **Abhayarājakumāra-sutta** (92). The Jain Nātaputta sends Prince Abhaya to question the Buddha on the condemnation of Devadatta.

59. **Bahuvedaniya-sutta** (93). On the classification of feelings.

60. **Apannaka-sutta** (94). On the "Certain Doctrine" against various heresies.

7. Bhikkhu-Vagga.

61. **Ambalatthikā-Rāhulovāda-sutta** (95). The discourse on falsehood given by the Buddha to Rāhula.

62. **Mahā-Rāhulovāda-sutta** (96). Advice to Rāhula on contemplation, with breathing exercises.

63. **Cūla-Mālunkya-sutta** (97). On the undetermined questions (Cp. also (106).)

64. **Mahā-Mālunkya-sutta** (98). On the five lower fetters.

65. **Bhaddāli-sutta** (99). The confession of Bhaddāli, and the Buddha's counsel.

66. Latukikopama-sutta (100). Advice on renunciation of the world.

67. Catuma-sutta (101). Advice to quarrelsome Bhikkhus at Cātumā.

68. Nalakapāna-sutta (102). The Buddha questions Anuruddha concerning certain points of the Dhamma.

69. Gulissāni-sutta (103). Rules for those who, like Gulissani, live in the forest.

70. Kitāgiri-sutta (104). The conduct to be followed by various classes of Bhikkhus.

8. Paribbajaka-Vagga.

71. Tevijja-Vacchagotta-sutta (105). The Buddha visits the ascetic Vacchagotta and claims that he is called *tevijja* (possessing the three-fold knowledge) because he has recollection of his previous lives, super-normal vision, and knowledge of the way to the elimination of the *asavas.*

72. Aggi-Vacchagotta-sutta (106). The danger of theorising about the world, etc.

73. Mahā-Vacchagotta-sutta (107). Further explanation to Vacchagotta on the conduct of lay disciples and Bhikkhus.

74. Dīghanakha-sutta (108). The Buddha refutes the ascetic Dīghanakha. Sāriputta attains arahatship.

75. Māgandiya-sutta (109). The Buddha tells of his renunciation of the life of the senses, and dilates on the abandonment of sensual desires.

76. Sandaka-sutta (110). Ānanda refutes the heresies of the ascetic Sandaka.

77. Mahā-Sakuludāyi-sutta (111). On the five reasons why the Buddha is honoured.

78. Samanamandikā-sutta (112). On the qualities of perfect virtue.

79. Cūla-Sakuludāyi-sutta (113). The Jain leader Nātaputta, and the way to true happiness.

80. Vekhanassa-sutta (114). A repetition of part of the preceding sutta, with additional matter on the five senses.

9. Rāja-Vagga.

81. Ghatīkāra-sutta (115). Buddha tells Ānanda of his previous existence as Jotipāla.

82. Ratthapāla-sutta (116). The story of Ratthapāla, whose parents endeavoured in vain to dissuade him from entering the Sangha.

83. Makhādeva-sutta (117). The story of the Buddha's previous life as King Makhādeva.

84. **Madhura-sutta** (118). A discourse given after the Buddha's death by Kaccāna to King Avantiputta on the real meaning of caste.

85. **Bodhirājakumara-sutta** (119). The Buddha tells the story of his renunciation and Enlightenment as in (60) and (70).

86. **Angulimāla-sutta** (120). Story of the conversion of Angulimāla, the robber chief.

87. **Piyajātika-sutta** (121). The Buddha's counsel to a man who had lost a son, and the dispute between King Pasenadi and his wife thereon.

88. **Bāhitika-sutta** (122). Ānanda answers a question on conduct put by Pasenadi, who presents him with a piece of foreign cloth.

89. **Dhammacetiya-sutta** (123). Pasenadi visits the Buddha, and extols the holy life.

89. **Kannakatthala-sutta** (124). A conversation between the Buddha and Pasenadi, on the devas, on caste, and on Brahmā.

10. Brāhmana-Vagga.

91. **Brahmāyu-sutta** (125). On the thirty-two marks of a Great Man, and the conversion of the Brahmin Brahmāyu.

92. **Sela-sutta** (126). The Brahmin Sela sees the thirty-two marks of a Buddha and is converted. (The same story is related in *Suttanipāta* III, 7).

93. **Assalāyana-sutta** (127). The Brahmin Assalāyana discusses caste with the Buddha. An important presentation of the Buddha's teaching on caste.

94. **Ghotamukha-sutta** (128). Ghotamukha builds an assembly hall for the Sangha. Udena's discourse at its opening.

95. **Canki-sutta** (129). Discourse on Brahminical doctrines.

96. **Esukāri-sutta** (130). Discourse on caste and its functions.

97. **Dhānañjāni-sutta** (131). Sāriputta tells the Brahmin Dhānañjāni that family duties are no excuse for wrong-doing.

98. **Vāsettha-sutta** (132). Discourse, mostly in verse, on the nature of the true Brahmin. (This recurs in *Suttanipāta* III, 9).

99. **Subha-sutta** (133). On whether a man should remain a householder or leave the world.

100. **Sangārava-sutta** (134). The Brahmin woman who accepted the Dhamma, and a discourse on the holy life. Also repetition of parts of (60) and (70).

11. Devadaha-Vagga.

101. **Devadaha-sutta** (135). The Buddha discourses on the attainment of the goal by the living of the life.

102. **Pañcattaya-sutta** (136). On five theories of the soul, and that the way of release (Nibbāna) does not depend on any of them.

103. Kinti-sutta (137). Rules for Bhikkhus who dispute about the Dhamma, and who commit transgressions.

104. Sāmagāma-sutta (138). After the death of Nātaputta—also in (29)—the Buddha's discourse on dispute and harmony.

105. Sunakkhatta-sutta (139). The simile of extracting the arrow of craving.

106. Āneñjasappāya-sutta (140). Meditations on impassibility and the attainments, and on true release.

107. Ganaka-Moggallāna-sutta (141). Instruction to Ganaka-Moggallāna on the training of disciples.

108. Gopaka-Moggallāna-sutta (142). After the death of the Buddha, Ānanda explains to Vassakara that the Dhamma is now the only Guide.

109. Mahā-Punnama-sutta (143). The Buddha answers the questions of a Bhikkhu concerning the *khandhas*.

110. Cūla-Punnama-sutta (144). A discourse on the bad and the good man.

12. Anupada-Vagga.

111. Anupada-sutta (145). The Buddha praises Sāriputta.

112. Chabbisodhana-sutta (146). On the questions to be put to the Bhikkhu who declares he has attained arahantship.

113. Sappurisa-sutta (147). On the good and bad qualities of a Bhikkhu.

114. Sevitabba-asevitabba-sutta (148). Sāriputta expounds the right way to live the holy life.

115. Bahudhātuka-sutta (149). Lists of elements and principles arranged as dialogue between the Buddha and Ānanda.

116. Isigili-sutta (150). The Buddha on Pacceka-Buddhas.

117. Mahā-Cattārīsaka-sutta (151). Exposition of the Noble Eightfold Path.

118. Ānāpānasati-sutta (152). On breathing exercises.

119. Kāyagatāsati-sutta (153). Meditation on the body.

120. Samkhāruppatti-sutta (154). On the development of the five samkhāras as enabling a Bhikkhu to determine the conditions of his rebirth.

13. Suññata-Vagga.

121. Cula-Suññata-sutta (155). Meditation on emptiness.

122. Mahā-Suññata-sutta (156). Instruction to Ānanda on the practice of meditation on emptiness.

123. Acchariyabbhutadhamma-sutta (157). On the marvellous life of a Bodhisatta. A repetition of part of (14) but applied to the Buddha himself.

124. **Bakkula-sutta** (158). Bakkula converts his friend Acela-Kassapa.

125. **Dantabhūmi-sutta** (159). By the simile of elephant training, the Buddha shows how one should instruct another in the Dhamma.

126. **Bhūmija-sutta** (160). Bhumija answers the questions of Prince Jayasena.

127. **Anuruddha-sutta** (161). Anuruddha explains emancipation of mind to the householder Pañcakanga.

128. **Upakkilesa-sutta** (162). The Buddha appeases the quarrels of the Bhikkhus of Kosambi, and discourses on Right Meditation.

129. **Bālapandita-sutta** (163). On rewards and punishments after death.

130. **Devadūta-sutta** (164). On the fate of those who neglect the messengers of death.

14. Vibhanga-Vagga.

131. **Bhaddekaratta-sutta** (165). A poem of four verses, with commentary on striving.

132. **Ānanda-bhaddekaratta-sutta** (166). Ānanda's exposition of the same poem.

133. **Mahākaccāna-bhaddekaratta-sutta** (167). Mahākaccāna expounds the same poem.

134. **Lomasakangiya-bhaddekaratta-sutta** (168). The Buddha expounds the same poem to Lomasakangiya.

135. **Cūla-kammavibhanga-sutta** (169). The Buddha explains the various physical and mental qualities as due to karma.

136. **Mahā-kammavibhanga-sutta** (170). The Buddha refutes the arguments of an ascetic who denies the operation of karma.

137. **Saḷāyatanavibhanga-sutta** (171). The analysis of the six senses.

138. **Uddesavibhanga-sutta** (172). Mahākaccāna dilates on an aspect of consciousness.

139. **Aranavibhanga-sutta** (173). The middle path between extremes.

140. **Dhātuvibhanga-sutta** (174). The story of Pukkusāti, who recognises the Master by his Teaching. The analysis of the elements.

141. **Saccavibhanga-sutta** (175). Statement of the Four Noble Truths. A commentary thereon by Sāriputta.

142. **Dakkhināvibhanga-sutta** (176). On gifts and givers.

15. Saḷāyatana-Vagga.

143. **Anāthapiṇḍikovāda-sutta** (177). The death of Anāthapindika, his rebirth in Tusita heaven, and his appearance to the Buddha.

144. **Channovāda-sutta** (178). Story of the Thera, Channa, who when sick was instructed by Sāriputta, and who finally committed suicide.

145. **Punnovāda-sutta** (179). The Buddha's instruction to Punna on bearing pleasure and pain.

146. **Nandakovāda-sutta** (180). Nandaka catechises Mahāpajāpati and 500 Bhikkunis on impermanence.

147. **Cūla-Rāhulovāda-sutta** (181). The Buddha takes Rāhula to the forest and questions him on impermanence. The Devas come to listen to the discourse.

148. **Chachakka-sutta** (182). On the six sixes (of the senses).

149. **Mahā-Salāyatanika-sutta** (183). On right knowledge of the senses.

150. **Nagaravindeyya-sutta** (184). The Buddha's instruction on the kinds of ascetics and Brahmins who are to be honoured.

151. **Pindapātapārisuddhi-sutta** (185). Instruction to Sāriputta on the training of the disciple.

152. **Indriyabhāvanā-sutta** (186). The Buddha rejects the methods of the Brahmin Pārāsariya for subduing the senses, and expounds his own method.

END OF MAJJHIMA-NIKAYA.

III. SAMYUTTA-NIKAYA.

The "grouped" or "connected" series of Suttas. There are 56 Samyuttas divided into the following five vaggas or sections:

1. SAGATHA-VAGGA contains 11 Samyuttas.

1. **Devatā-Samyutta** (187)
2. **Devaputta** (188)
3. **Kosala** (189)
4. **Māra** (190)
5. **Bhikkhunī** (191)
6. **Brahma** (192)
7. **Brāhmana** (193)
8. **Vangīsa** (194)
9. **Vana** (195)
10. **Yakkha** (196)
11. **Sakka** (197)

2. NIDANA-VAGGA, contains 10 Samyuttas. It takes its name from the first of the ten, which deals with the Twelve Nidanas or links in the Chain of Causation.

1. Nidāna-Samyutta (198)
2. Abhisamaya (199)
3. Dhātu (200)
4. Anamatagga (201)
5. Kassapa (202)
6. Lābhasakkāra (203)
7. Rāhula (204)
8. Lakkhana (205)
9. Opamma (206).
10. Bhikkhu (207)

3. KHANDHA-VAGGA, contains 13 Samyuttas, beginning with Suttas on the Khandhas (Skandhas).

1. Khandha-Samyutta (208)
2. Rādha (209)
3. Ditthi (210)
4. Okkantika (211)
5. Uppāda (212)
6. Kilesa (213)
7. Sāriputta (214)
8. Nāga (215)
9. Supanna (216)
10. Gandhabbakāya (217)
11. Valāha (218)
12. Vacchagotta (219)
13. Samādhi (220)

4. SALĀYATANA-VAGGA, contains 10 Samyuttas, and is named from the first group dealing with the six senses.

1. Salāyatana-Samyutta (221)
2. Vedanā (222)
3. Mātugāma (223)
4. Jambukhādaka (224)
5. Sāmandaka (225)
6. Moggallāna (226)
7. Citta (227)
8. Gāmani (228)
9. Asankhata (229)
10. Avyākata (230)

5. MAHĀ-VAGGA, the Great Section, contains 12 Samyuttas, beginning with Suttas on the Eightfold Way.

1. **Magga-Samyutta (231)**
2. **Bojjhanga (232)**
3. **Satipatthana (233)**
4. **Indriya (234)**
5. **Sammappadhāna (235)**
6. **Bala (236)**
7. **Iddhipāda (237)**
8. **Anuruddha (238)**
9. **Jhāna (239)**
10. **Ānāpāna (240)**
11. **Sotāpatti (241)**
12. **Sacca (242)**

END OF SAMYUTTA-NIKĀYA.

IV. ANGUTTARA-NIKAYA

In the Anguttara-Nikaya the division is a purely numerical one. There are eleven classified groups (nipatas), the subject of the first being single things, followed by groups of two and so on, to the final group of eleven. The last is concerned with the eleven good and the eleven bad characteristics of a herdsman and the corresponding characteristics of a Bhikkhu. Each Nipata is divided into vaggas, each of which contains ten or more suttas, there being 2,308 suttas in all.

The Nipatas are :

1. **Eka-Nipāta (243)**
2. **Duka (244)**
3. **Tika (245)**
4. **Catukka (246)**
5. **Pañcaka (247)**
6. **Chakka (248)**
7. **Sattaka (249)**
8. **Atthaka (250)**
9. **Navaka (251)**
10. **Dasaka (252)**
11. **Ekādasaka (253)**

END OF ANGUTTARA-NIKAYA.

V. KHUDDAKA-NIKAYA.

This is the division of the shorter books of the Sutta Pitaka. The "Division of small books" Buddhaghosa calls it. This

Nikāya appears to have grown up gradually after the older Nikayas were closed, and probably was incorporated into the Canoñ later. It is not found in the Chinese Canon, although most of its contents exist in Chinese translations.

There are fifteen main divisions :

1. Khuddaka-pātha (254). The "Text of small passages". Contains :

(a) *Saranattaya* (255), the thrice-repeated "Refuge Formula". For Buddhist laymen and Bhikkhus.

(b) *Dasasikkhāpada* (256). The Five Precepts binding on all Buddhist laymen and Bhikkhus.

(c) *Dvattimsākāra* (257). List of the 32 constituents of the body.

(d) *Kumārapañhā* (258). Catechism of ten questions for novices.

(e) *Mangala-sutta* (259). A poem on the "greatest blessings" (*mangala*).

(f) *Ratana-sutta* (260). A poem on the Three Jewels : The Buddha, the Dhamma, the Sangha.

(g) *Tirokudda-sutta* (261). A poem on the offerings to be made to the ghosts of departed relatives.

(h) *Nidhikanda-sutta* (262). A poem on the storing up of true treasure.

(i) *Metta-sutta* (263). A poem on true friendliness.

2. Dhammapada (264) (The Dhamma Path). A great part of this is known by heart by every Buddhist. It consists of 423 stanzas arranged in 26 vaggas.

3. Udāna (265). A collection, in eight vaggas, of eighty udānas or "Solemn Utterances" of the Buddha. They are mostly in verse, and each is accompanied by a prose account of the circumstances which called it forth.

4. Itivuttaka (266). A collection of 112 short suttas in 4 nipātas, each accompanied with verses. The collection takes its name from the words usually introducing each set of verses:—*iti vuccati*, "thus it is said". The work comprises the ethical teachings of the Buddha, the vices of Passion, Anger, Pride, Lust, etc., being deprecated, and the virtues of Friendliness, Charity, Modesty, Truthfulness, etc., being inculcated.

5. Suttanipāta (267) (Collection of suttas). A famous and popular work. The suttas are in verse with introductions either in verse or prose. It consists of five vaggas of 71 suttas :

1. *Uragavagga* (268) with 12 suttas.
2. *Culavagga* (269) with 14 suttas
3. *Mahāvagga* (270) with 12 suttas.

4. *Atthakavagga* (271) with 16 suttas.
5. *Pārāyanavagga* (272) with 17 suttas.

Each sutta contains from 8 to 50 verses.

The *Mahavagga* (270) contains accounts of three important incidents in the life of the Buddha, i.e.—

(a) *Pabbajjā-sutta*: an account of the Blessed One's renunciation of the world, and his conversation with King Bimbisāra, before the Enlightenment.

(b) *Padhāna-sutta*: The sutta of the striving—the account of the temptation by Māra. (Cp. also *Mahavastu* ii 198/238 and *Lalitavistara* 329) and

(c) *Nālaka-sutta*: the visit of the sage Asita to the infant Bodhisatta and the prophecy of his future.

6. Vimāna-vatthu (273). The "Stories of Celestial Mansions", being 85 poems in seven vaggas on merit and rebirth in the heaven worlds.

7. Peta-vatthu (274). This comprises 51 poems in four vaggas on rebirth as wandering petas (ghosts) through misdeeds.

8. Thera-gāthā (275). "Verses of the Elders" (*Bhikkhus*).

9. Theri-gāthā (276). "Verses of the Women Elders" (*Bhikkhunis*).

These are two very important and interesting collections of poems by monks and nuns who attained arahatship and sang of the peace and glory of attainment. Many of them are of high literary merit.

10. Jātaka (277). The Jataka or Birth Stories (Skt. *Jātaka-mālā*), is a collection of about 550 stories, purporting to be accounts of former lives of the Buddha Gotama.

The Nidāna-Katha, or "Story of the Lineage", is an introductory Commentary, which details the life of the *Buddha* up to the opening of the Jetavana monastery at Sāvatthi, and also his former lives under preceding Buddhas.

11. Niddesa (278). Divided into (1) Mahā-Niddesa, a commentary on the *Atthaka-vagga* of the *Sutta-Nipāta*, and (2) Cūla-Niddesa, a commentary on the *Pārāyana-vagga* and the *Khaggavisāna-sutta*. Niddesa is itself commented on in the *Saddhammapajjotikā*, and is there attributed to Sāriputta.

12. Patisambhidā-magga (279). "The Way of Analysis", deals with the nature of various concepts, knowledge, meditation, etc.

13. Apadāna (280). Tales in verse of the former lives of Bhikkhus and Bhikkhunis.

14. Buddhavamsa (281). "The History of the Buddhas", in which the Buddha relates the account of his forming the resolve to become a Buddha, and gives the history of the 24 Buddhas who preceded him.

15. **Cariyā-piṭaka** (282). Thirty-five tales from *Jātaka* in verse illustrating seven out of the ten "Perfections".

END OF KHUDDAKA-NIKAYA, AND CONCLUSION OF SUTTA PITAKA

C. ABHIDHAMMA PITAKA. Philosophical Treatment of the Dhamma as presented in the Sutta Pitaka.

The ABHIDHAMMA PITAKA is the third main division of the Pitakas. It consists of seven works, which are systematic expositions of the whole of the works found in the Sutta Pitaka. They deal especially with the psychological analysis of phenomenal existence.

1. **Dhammasangani.** Enumeration of the Dhammas or factors of existence.
2. **Vibhanga.** "Distinction or determination". Continued analysis of the foregoing.
3. **Dhātukathā.** "Discussion of elements". On the mental elements and their relations to other categories.
4. **Puggalapaññatti.** Description of individuals.
5. **Kathāvatthu.** Discussion of the points of controversy between the 18 early sects, and the defence of the Theravāda viewpoint.
6. **Yamaka.** The "Book of Pairs". Logical treatises on psychological subjects.
7. **Patthāna.** "Book of Relations". Causation and the mutual relationship of phenomena.

END OF ABHIDHAMMA PITAKA.

NOTE: It must be understood by students that what is now called the Pali Canon represents the Canon of only one of several great schools of early Buddhism, i.e., the Theravāda or Sthaviravada School. The most important of the other schools was the Sarvastivada School, whose works were either written in or translated into Sanskrit. The whole of this vast literature has perished, with the exception of a certain amount of it which has been preserved in Chinese and Tibetan translations. This School had also its Sutta, Vinaya, and Abhidhamma-pitaka, the first two undoubtedly corresponding very closely to the Pali version, but the last, consisting also

of seven works, was an independent work, which suggests that the whole of the Abhidhamma literature belongs to a period subsequent to the sectarian divisions.

SECTION II—INDEXES

All the titles included in the preceding outline are shown here in alphabetical order.

(NOTE : In order to avoid unnecessary repetition of the word *Sutta*, all the Suttas of the Dīgha and the Majjhima Nikayas are here indicated by a colon after the name).

Dhammasamadana :	*Cula* 79 *Mahā*	80
Dhammasangani	*The first of the seven works of the Abhidhamma Pitaka*	
Dhammattha-vagga	*The nineteenth section* (*vv.* 256-272) *of Dhp.*	
Dhānañjāni :	.. ..	131
Dhātukathā	*The third of the seven works of the Abhidhamma Pitaka*	
Dhātu S.	.. ..	200
Dhātuvibhanga :	.. ..	174
Dīghanakha :	.. ..	108
Dīgha-Nikāya ..	*The first of the five main divisions of the Sutta Pitaka*	
Ditthi S.	.. ..	210
Duka-Nipāta ..	.. ..	244
Dukkhakkhandha :	.. .. *Cula* 48 *Mahā*	47
Dvattimsākāra	.. ..	257
Dvedhavitakka :	.. ..	53
Eka-Nipāta	.. ..	243
Ekādasaka-Nipāta	.. ..	253
Esukāri :	.. ..	130
Gahapati-vagga	*The sixth of the fifteen sections of M.N.*	
Gāmani S.	.. ..	228
Ganaka-Moggallāna :	.. ..	141
Gandhabbakāya S.	.. ..	217
Ghatikāra :	.. ..	115
Ghotamukha :	.. ..	128
Gopaka-Moggallana :	.. ..	142
Gopalaka :	.. .. .. *Cula* 68 *Mahā*	67
Gosinga :	.. .. .. *Cūla* 65 *Mahā*	66
Gulissani :	.. ..	103
Hatthipadopama	.. .. .. *Cula* 61 *Mahā*	62
Iddhipāda S.	.. ..	237

INDEX TO MAIN SUBJECT HEADINGS

SECTION III—BIBLIOGRAPHY

of Translations into English

The Pali Canon, accepted as canonical by all schools of Buddhist thought, is divided, as the name Tipitaka (Three Baskets) indicates, into three main sections, these in turn being subdivided into a considerable number of sections and chapters. The main divisions are here given, for the purpose of guiding the reader to English translations.

The three main divisions are (A) Vinaya Pitaka, (B) Sutta Pitaka, and (C) Abhidhamma Pitaka.

Vinaya Pitaka, which deals with the Rules guiding the Sangha or Order, is divided into two sections and an Appendix.

Sutta Pitaka, which deals with doctrine, is divided into five Nikayas—Digha, Majjhima, Samyutta, Anguttara and Khuddaka.

Abhidhamma Pitaka, which is concerned with philosophical treatment of the Doctrine as set forth in the Sutta Pitaka, is divided into seven sections.

The Pali Text Society has been engaged since 1882 in publishing the Pali version of the Tipitaka in roman script; and the whole of the Canon has been so published. In 1909 the Society commenced publishing English translations of the Pali texts. Much of the Tipitaka has also appeared in translation in the *Sacred Books of the East* and the *Sacred Books of the Buddhists*. Various other translations of selected portions have from time to time also been published in English.

(A.) VINAYA PITAKA

Vinaya Texts. Translated from the Pali by T. W. Rhys Davids and H. Oldenberg.
(Patimokkha, Mahavagga, Cullavagga.) 3 Vols., (S.B.E. vols. XIII, XVII, XX). Clarendon Press, 1881-1885.

The Book of the Discipline. Translated by I. B. Horner, vols. I-V. (S.B.B. vols. X, XI, XIII, XIV, XX), 1938, 1940, 1942, 1951, 1952.

Buddhist Texts Through the Ages, in the passages trans. I. B. Horner contains:

MAHĀVAGGA

I	1	Conditioned Genesis	41
I	14	The three marks	57
I	20-21	Skill in means	7
I	181-2	Vigour	30
I	236-8	'Conversion' of General Sīha and Meat-eating	2
I	290-94	Visākhā, the Laywoman Supporter	4
I	302	On tending the sick	104

CULLAVAGGA

II	154-9	'Conversion' of Anāthapindika, and Gift of Jeta Grove	1
II	184-198	Schism	5
II	253 sq.	Ordination of Pajāpatī the Great	3

SUTTAVIBHANGA

III	3-6	Concentration	33

Warren, *Buddhism in Translations* contains:

MAHĀVAGGA			Pages
I	1 (1)-3(4)	First events after the Attainment of Buddhaship	83-87
I	6 (38-47)	All signs of an Ego are absent	146-148
I	21 (1-4)	The Fire-Sermon	351-353
I	23 (1-10)	The Conversion of Sāriputta and Moggallāna	87-91
I	63 (1-4)	The Serpent who wanted to be a Priest	401-402
II	1 (1)-3(3)	The Buddhist Confession of Priests	402-405
III	1 (1)-3(2)	Residence during the Rainy Season	414-416
IV	1 (13-14)	Residence during the Rainy Season	416-417
VI	34 (1-9)	A Family of Magicians	448-451

CULLAVAGGA

V	6	Love for Animals	302-303
VI	1 (1-5)	The Order receive leave to dwell in Houses	411-414
X	1 (1-6)	The admission of women to the Order	441-447

The Vedantic Buddhism of the Buddha by J. G. Jennings, London, 1947, contains a number of extracts from the Vinaya Pitaka.

(B) SUTTA PITAKA

Dīgha-Nikāya

Dialogues of the Buddha. Edited and translated by T. W. and C. A. F. Rhys Davids. S.B.B. vols. II, III, IV, 1899, 1910 (3rd edn. 1951), 1921.

Vol.	II	contains Suttas	1 to 13
Vol.	III	contains Suttas	14 to 23
Vol.	IV	contains Suttas	24 to 34

Buddhist Suttas. Translated by T. W. Rhys Davids, S.B.E. (Vol. XI) Clarendon Press, 1881, 2nd edn. 1900 contains

The Book of the Great Decease
(Mahā-parinibbāna-suttanta)
On Knowledge of the Vedas
(Tevijja-suttanta)
Legend of the Great King of Glory
(Mahā-sudassana-suttanta)

The Fruit of the Homeless Life (Samanñaphala-sutta). Translated and abridged from the Digha-Nikaya by Bhikkhu Silacara.

Buddhist Texts Through the Ages in the passage trans. I. B. Horner, contains:

I	46	The Tathāgata's body	no. 102
II	55	The depth of Conditioned Genesis	45
II	100	Esoteric and exoteric	9
II	109	The Tathāgata's preaching	101
II	157	Nirvāna	88
II	337-8	Consciousness	49
III	84	The Dharma-body and the Tathāgata	119
III	103	Descent into a womb	59
III	135	The Tathāgata	113
III	221	The four right efforts	29

Warren, *Buddhism in Translations* contains: Pages

Kevaddha-sutta xi. 67-85	
Going Further and Faring Worse	308-313
Mahā-parinibbāna-sutta xvi. 5 and 6	
The Death of the Buddha	95-110

R. O. Ballou's *Bible of the World* contains:

Majjhima-Nikāya

Further Dialogues of the Buddha. Translated by Lord Chalmers (S.B.B. vols. V and VI) 1926, 1927.

Vol. V contains the first 76 suttas.

Vol. VI contains the second 76 suttas.

The First Fifty Discourses. From the collection of the Middle-length Discourses of Gotama the Buddha—Freely rendered from the original Pali by the Bhikkhu Silacara—2 vols. in one, 2nd edn. 1924.

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Buddhist Suttas (S.B.E. Vol. XI) contains:

If he should desire
(Ākankheyya-sutta) vi
Barrenness and Bondage
(Cetokhila-sutta) xvi
All the Āsavas
(Sabbāsava-sutta) ii

Right Understanding (Sammāditthi), Discourse and Commentary. Translation with Introduction by Bhikkhu Soma, 1946.

Discourse on the Arousing of Mindfulness (Satipatthana), translation, with its Commentary by Bhikkhu Soma, 1949; a revised version, "The Discourse on the Foundations of Mindfulness", is contained in *The Heart of Buddhist Meditation*, by Nyanaponika Thera, Colombo, 1954.

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

I.	8	Grasping	53
I.	36-8	Faith	27
I.	49-54	Conditioned Genesis	43
I.	55-63	Mindfulness	32
I.	67	Grasping	85
I.	69-71	The ten powers of a Tathāgata	116
I.	71-2	The four confidences of a Tathāgata	117
I.	134-5	Crossing over by raft	77
I.	139	The consciousness of the Tathāgata	110
I.	160	Concentration	35
I.	190-1	Conditioned Genesis	39
I.	225-6	Crossing over by ford and swimming	78
I.	265	Descent into the womb	60
I.	297-8	Emptiness	82
I.	349-52	Concentration	34
I.	479-80	The five faculties	24
I.	487-8	The Tathagata	107
II.	156-7	Descent into the womb	62
III.	244	Feeling	50
III.	294	Emptiness	83

Warren, *Buddhism in Translations*, contains:

	Pages
Ākankheyya-sutta vi	
The Six High Powers	303-305
Ariyapariyesana-sutta xxvi	
The Summum Bonum	331-349
Mahā-Tanhasankhaya-sutta xxxviii	
Consciousness	183-184
Cūla-Vedalla-sutta xliv	
Sensation	187
Cūla-Mālunkya-sutta lxiii	
Questions which do not tend to Edification	117-122
Aggi-Vacchagotta-sutta lxxii	
Questions which do not tend to Edification	123-128

SAMYUTTA-NIKAYA

The Book of the Kindred Sayings (Pali Text Society)

Vol.	I	Mrs. Rhys Davids, 1917
,,	II	Mrs. Rhys Davids and F. L. Woodward, 1922
Vol.	III	F. L. Woodward, 1925
,,	IV	F. L. Woodward, 1927
,,	V	F. L. Woodward, 1930

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

I.	23	Arahants	no. 18
I.	38	Samsāra and Karma	67
I.	39	Nirvāna	85
I.	88-9	Friendship with the Lovely	71
I.	114-6	The Tathāgata and Māra	111
I.	122-3	Arahants	15
I.	132-3	Birth and suffering	69
I.	134	The Buddha	100
I.	134-5	On "beings"	66
II.	19-21	Conditioned Genesis	44
II.	28-9	Vigour	31
II.	43	Conditioned Genesis	42
II.	64-5	Conditioned Genesis	40
II.	65-6	Consciousness	48
II.	117	Nirvāna	84
II.	224	Decay of the Dhamma	21
II.	267	Decay of the Dhamma	20
III.	19	Grasping	56
III.	83-4	Arahants	14
III.	114-5	Grasping	55
III.	1118	The Tathāgata after death	108
III.	120	The Buddha and the Dhamma	103
III.	127-8	Grasping	54
III.	163-4	Nirvāna	92
III.	170-6	Ignorance	47
III.	189	Nirvāna	89
IV.	54	Emptiness	81
IV.	175	Arahants	16
IV.	251-2	Nirvāna	93
IV.	314-6	Skill in means	8
V.	148-9	Simile of the monkey	11

V.	162-3	Final Nirvâna	96
V.	199-200	The five faculties	23
V.	227	Wisdom	36

Warren, *Buddhism in Translations*, contains:

S.N.			Pages
I	6 (6)	The Origin and Cessation of the Human Being	164
III	1. 4 (1-6)	Be a friend to yourself	213-214
III	2. 10 (1-11)	Good and bad karma	226-228
IV	2. 9 (1-14)	Māra as ploughman	349-351
XI	3. 2 (1-10)	The Anger-eating Demon	426-427
XII	2 (11)	The Six Organs of Sense	186
XII	35 (1-14)	The Middle Doctrine	166-168
XII	62 (1-10)	The Mind less permanent than the Body	150-152
XVI	3 (1-16)	The Mendicant Ideal	417-419
XXII	1 (18-25)	Can the Saint Suffer ?	422
XXII	22 (1-3)	The Origin and Cessation of the Human Being	159-160
XXII	35 (1-9)	The Origin and Cessation of the Human Being	161-162
XXII	53 (1-11)	The Origin and Cessation of the Human Being	162-163
XXII	85 (1-56)	There is no Ego	138-145
XXII	90 (16-17)	The Middle Doctrine	165-166
XXII	112	The Origin and Cessation of the Human Being	163
XXXVI	11 (5)	The Trance of Cessation	384
XLI	6 (5)	The Trance of Cessation	383-384

ANGUTTARA-NIKAYA

The Book of the Gradual Sayings (Pali Text Society)

Vol.	I	F. L. Woodward, 1932
,,	II	F. L. Woodward, 1933
,,	III	E. M. Hare, 1934
,,	IV	E. M. Hare, 1935
,,	V	F. L. Woodward, 1936

The Book of the Numerical Sayings. Suttas grouped according to number. Translated from the Pali by A. D. Jayasundera, 2 Vols. Vasanta Press, Adyar, 1925.

Buddhist Suttas (S.B.E. Vol. XI) contains:

The Foundation of the Kingdom of Righteousness
(Dhamma-cakkappavattana-sutta, from Anguttara-Nikaya)

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

I	10	Luminous consciousness	no. 6
I	35	Rebirth among men	65
I	168-9	The merit from preaching	12
II	25	A Tathāgata defined	112
II	37-9	A Buddha defined	105
III	399-401	Craving	52
V	147	Birth overcome	68
V	322	Nirvāna	94

Warren, *Buddhism in Translations*, contains:

A.N.			Pages
II	3 (10)	Concentration	228
II	3 (10)	Wisdom	330
III	18	Heaven not the highest good	424
III	33 (1-2)	Fruitful and barren karma	215-218
III	35 (1-6)	Death's messengers	255-259
III	37	The Saints superior to the gods	424-426
III	88	Concentration	228
III	88	Wisdom	330
III	88	Conduct	393
III	99 (1-8)	Fruitful and barren karma	218-221
IV	197 (1-7)	How to obtain wealth, beauty and social position	228-231

KHUDDAKA-NIKAYA

KHUDDAKA-PĀTHA

Khuddaka-Patha. Translated by R. C. Childers, J.R.A.S., 1870. p. 309 *et seq.*

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Dhammapada. Translated by F. Max Muller (S.B.E. vol. X), Oxford University Press, 1881, 1898.

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Hymns of the Faith. (Dhammapada). Translated from the Pali by Albert J. Edmunds. Open Court Publishing Co., 1902.

The Dhammapada: Translation and Text with Notes and Index by Nārada Thera, 1st edn., 1940, revised 2nd edn., 1946. Without Text, W.E.S., 1954.

Dhammapada—*Verses on Dhamma*. Translated by Mrs. Rhys Davids (S.B.B. vol. VII), 1931.

The Dhammapada. With Pali Text, Translation and Notes by S. Radhakrishnan. Oxford University Press, 1950.

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

v. 93	Emptiness	no. 19
vv. 153-4	Rebirth and craving	64
vv. 179-80	The Buddha	109
v. 369	Crossing by boat	76

Warren, *Buddhism in Translations*, contains:

Dhp.			Pages
Stanzas	48	The Devoted Wife	264
	53	The Story of Visākhā	451
	54-57	The attainment of Nirvāna by Godhika	380-381

137-140	The death of Moggallāna	221
222	The story of a priest	430
360-363	The young stone-thrower	432
	with Commentary.	

UDĀNA

The Udāna or the Solemn Utterances of the Buddha. Translated from the Pali by Major-General D. M. Strong, Luzac, 1902.

Udana: *Verses of Uplift,* Translated by F. L. Woodward, (S.B.B. vol. VIII), 1935.

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

22-23	The story of Nanda	no. 10
80-81	Nirvana	95

Warren, *Buddhism in Translations,* contains:

		Pages
IV 4	Sāriputta and the two Demons	313-315

ITI-VUTTAKA

Sayings of the Buddha. The Iti-vuttaka. A Pali work of the Buddhist Canon. Translated by J. H. Moore. Columbia Press, New York, 1908.

Itivuttaka: *As it was said.* Translated by F. L. Woodward. (S.B.B. vol. VIII), 1935.

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

8	Ignorance	no. 46
38-9	Two kinds of Nirvāna	97
62	Death left behind	70
95-6	Arahants	17

SUTTA-NIPĀTA

Sutta Nipāta or Dialogues and Discourses of Gotama Buddha. Translated from the Pali (with notes) by Sir M. Coomaraswamy. Trūbner, 1874.

The Sutta-nipata. Translated by V. Fausboll (S.B.E. vol. X). Oxford University Press, 1881, 2nd edition, 1924.

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Woven Cadences of Early Buddhists (Sutta-nipâta), translated by E. M. Hare. (S.B.B. vol. XV), 1945, 2nd edn., 1948.

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

119	Emptiness	no. 80
182, 184	Faith	26
204	Nirvāna	90
235	Nirvāna	86
319. 321-2	Crossing by boat	74
455-6	The lineage of the Tathāgāta	106
771	Crossing the flood	75
920	Emptiness	79
1042	Craving	51
1093-4	Nirvāna	91
1146	Faith	25

VIMĀNA-VATTHU and PETA-VATTHU

The Buddhist Conception of Spirits. 1923.

Heaven and Hell in Buddhist Perspective. 1925, by B. C. Law, Calcutta Oriental Series. These two works summarise the doctrines set forth in the Peta-vatthu and Vimāna-vatthu.

Vimāna-Vatthu : *Stories of the Mansions* :

Peta-Vatthu : *Stories of the Departed:* Translated by Jean Kennedy and Henry S. Gehman respectively. Introduction by Mrs. Rhys Davids. (S.B.B. vol. XII), 1942.

THERA-THERI-GĀTHĀ

Thera-Gâthā. *Psalms of the Brethren.* Translated by Mrs. Rhys Davids. Pali Text Society, 1931.

His Last Performance. Verses of Tālaputa Thera. Translated by Bhikkhu Soma, 1943.

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116	Nirvâna	no. 87

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Cariya-pitaka or the *Collection of Ways of Conduct.* Translated by B. C. Law (S.B.B. vol. IX), 1938.

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Buddhist Birth Stories. Translated by T. W. Rhys Davids. Trubner, 1880. New edition (revised) by Mrs. Rhys Davids (1925) Containing the Nidana-Katha and a number of Jataka stories.

Jātaka Tales, with introduction and notes by H. T. Francis and E. J. Thomas. Cambridge, 1916. (Contains translations of 114 tales).

Jatakamālā or *Garland of Birth Stories,* by Arya Sura. Translated from the Sanskrit by J. S. Speyer (S.B.B. vol. I), 1895.

(This is a Sanskrit work of more recent date than the Pali Jataka).

Buddhist Texts Through the Ages in the passages trans. I. B. Horner, contains:

I.	12-14	Dipankara and Sumedha	no. 72
II.	33-38	The Bodhisattva as a Peacock	13
III.	370-73	The Bodhisattva as a Monkey	73

Warren, *Buddhism in Translations,* contains:

Jātaka			Pages
I	3 (1)-28(7)	The Story of Sumedha	5-31
I	43 (28)-44 (18)	List of Former Buddhas	32-33

I	44 (2)-47 (19)	The Characteristics of a future Buddha	33-38
I	47 (21)-54 (11)	The Birth of a Buddha	38-48
I	54 (11)-58(3)	The Young Gotamid Prince	48-56
I	58 (31)-65 (29)	The Great Retirement	56-67
I	65 (29)-68 (5)	The Great Struggle	67-71
I	68 (5)-77 (2)	The Attainment of Buddhaship	71-83
I	308 (24)-210 (3)	Friendship (=Sāketajātaka Story 68)	268-269
II	92 (5)-95 (22)	Virtue is its own reward (=Samgāmāvacarajātaka Story 182)	269-274
II	109 (17)-110 (28)	The Ass in the Lion's Skin (=Sīhacammajātaka Story 189)	262-263
II	257 (13)-259 (11)	What is Unity or One (=Viticchajātaka Story 244)	153-155
III	51 (10)-56 (6)	The Hare-mark in the Moon (Sasajātaka Story 316)	274-279

The Vedantic Buddhism of the Buddha, by J. G. Jennings, London, 1947, contains many extracts from the Sutta Pitaka.

(C) ABHIDHAMMA PITAKA

A Buddhist Manual of Psychological Ethics (Dhammasangani). Translated by C. A. F. Rhys Davids, London, 1900.

Points of Controversy of Subjects of Discourse. A Translation of the Katha-vatthu, by Shwe Zan Aung and Mrs. Rhys Davids. Pali Text Society, 1915.

Designation of Human Types. A Translation of Puggala-paṇṇatti, by B. C. Law. Pali Text Society, 1924.

MISCELLANIES AND ANTHOLOGIES

Buddhism in Translations. By Henry Clarke Warren. Harvard University, 1896.

(See detailed Index, for which we are indebted to the J.P.T.S. 1903. pp. 96-102).

The Pali texts from which Warren translated are indicated under the heading of "Abbreviations" in *Buddhism in Translations* on page xiii (1906 edition).